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WEEKLY REVIEW.

WITH reference to the letter of K. M. A., we are aware that the view of the scene at Endor which he favours is held by some commentators, by some even that are not rationalistic. We do not think it is correct, for we have the testimony of the word of God that the woman *saw Samuel*, that *Samuel spake* to Saul, and that he pronounced a prophecy which was duly fulfilled. Samuel testifies that the judgment of God has come upon Saul because of his disobedience in the matter of the Amalekites, a thing that would not have occurred to the witch. Parties that deal in necromancy do not venture upon prophecies so unambiguous, and the truth or falsity of which may so speedily be known. Throughout the Scriptures we see that God claims the prerogative of using for his own purposes the agency of wicked men and evil spirits. The young woman that had a spirit of divination (Acts xvi) was made to bear a striking testimony to Paul and Silas in Philippi. Devils bore testimony to Christ. If the scene in the cave of Endor was mere trickery, it is difficult to see why it should have been introduced into the word of God, and especially in a way to produce the impression upon all ordinary readers that there was a genuine apparition. There is an air of sublimity about it that ill comports with the idea that Saul was taken in by the witch. The Lord would not answer by the usual channels, as solicited by Saul, because he would have to know that by his disobedience he had forfeited title to be heard of God. The awful words addressed to him by Samuel only served to emphasize the fact of his rejection: "The Lord hath rent the kingdom out of thine hand and given it to thy neighbour, to David; the Lord will deliver Israel with thee into the hand of the Philistines; to-morrow shalt thou and thy sons be with me." We may not be in a position to answer all questions that may be suggested by the narrative, but it is very clear to us that we have here a prophet of God speaking in the name of God, and that the incantations of the witch had nothing to do with the apparition, except as affording an occasion.

—REFERENCE has frequently been made to the intemperance of the Santals. The entire population of a village will get drunk together and continue so for days and even weeks. As among more civilized people, every thing that occurs out of the commmon, whether good or bad, a marriage or a funeral, is made the occasion for a drinking bout. They manufacture liquor from rice, and as there is no restriction or tax on this product, it is very cheap. The missionaries, as we mentioned some time ago, invoked the interposition of Government to secure the poor people from the temptation thus offered to them. Sir Richard Temple has replied and just in the way that one would have expected. To have granted the petition of the missionaries would have been to recognize the responsibility of Government to use its power in helping people to free themselves from the millstone of intemperance that is dragging them down to perdition.

"No compulsory measures are contemplated: the Government is disposed to rely on the force of example and persuasion, and accordingly the local officers are to be instructed to send for the various headmen of Pergunnahs, of circles of villages, and of villages, and to concert with them measures for restricting the excessive consumption of the rice-beer. These men must, it is remarked, know the bad effects of drinking too much rice-beer and they can induce the villagers to put some restriction on their habits, and by voluntary agreements of this sort, coupled with disqualification to the office of headman of any grade to any man who is an habitual drunkard, the Lieutenant-Governor thinks that the people may become temperate in their habits and that restrictions may be put in force which shall have the effect of stopping the home-brewing of rice-beer which is now carried on so extensively. The missionaries are asked to report any instances of wholesale drunkeness amongst the people, and Sir Richard concludes by administering advice to his subordinates to use their utmost efforts in the suppression of the evil."

The subordinates are to use their utmost efforts, in the way of moral suasion, to induce the people to abandon their habits; but the one thing that would be effectual, the removal of the temptation, is not to be thought of. There are many Englishmen who are enslaved to the drink-craving, and who are conscious that they are destroying themselves in every sense, and who would be deeply grateful if they were subjected to such compulsion as would give them a chance to save themselves; yet it seems to be expected that these half-savage Santals shall give up their drinking habits when pleasantly lectured by the Bengali subordinates of Government. We recognize 'the force of example and persuasion,' particularly the former; but what is the example on which the Bengal Government relies? Perhaps it is the example set by the converted Santals, and this is most valuable in its way; but how much will it weigh against the fact that a Christian Government declines to interfere with the manufacture and sale of rice-liquor?

—WHEN the late Sultan Abdul Aziz was dethroned, it is surprising what a change was at once wrought in his character. Hitherto the most impracticable and self-willed of men, he suddenly becomes one of the most complaisant. He hastens to address a note to his supplanter, renouncing all claims to the throne of Turkey. This is not enough. Murad Effendi might not be altogether free from anxiety while he, the ex-Sultan, was alive, so the accommodating prisoner commits suicide and relieves his nephew of whatever trace of anxiety he might be conscious of, on that score. Such an occurrence, at such a crisis, is unprecedented in Turkish history. There have been various dethronements, and on these occasions, the dethroned monarch and his near of kin were put to death, nor was there any disguising of the fact that they were thus removed. *Tempora mutantur*; at the present day there would be a great outcry in the courts of Europe if a Sultan of Turkey were assassinated after having been deposed and while quietly submitting to the deposition. It is just possible that Abdool Aziz was recommended to put himself out of the way, and threatened with some more bitter alternative if he refused. But matters were so arranged that no one could disprove the statement which has been given to the public this week.

—WE wonder whether our modern inventions for putting thin coats of silver on vessels of inferior metal, have any thing to do with the depreciation of silver and the severity of exchange. Perhaps more silver was used formerly for table ware than at the present day.

—"A SAMARITAN" in the *Times of India* says:

"A short time ago a seaman in Bombay harbour wrote to the *Guardian* to ask if it were sinful to scrub decks, to clean up, to keep a look out, or take duty at the wheel, on Sundays! He was wanting in knowledge of even the first principles of religion—viz. to do his duty. And instead of lashing out against such a poor and miserable exhibition of 'discipleship,' the editor only gave him a little advice in a motherly sort of way. To be a good Sabbatarian covers a multitude of sins, and is the stamp of a good solid Christian, in the eyes of prejudiced and dogmatic people."

This Samaritan, this good Samaritan, is somewhat reckless in his statements of facts. Instead of a seaman in Bombay harbour, it was a commander that addressed us on the subject. There was nothing said about scrubbing the decks. The question related to the necessary work of the ship, and we distinctly answered that we did not think it sinful to do such work. We said, "The teachings and example of our Lord show plainly that works of necessity, mercy and religion may be done on the Sabbath." Any one that wishes to refer to 'the soft advice in a motherly way,' may find it in our issue of March 11th. There was apparently something in it that troubled this good Samaritan, for he has remembered it three months and will probably remember it for a good many more. Our readers can judge as to the prejudice and dogmatism imputed, on which side it is found.

The Sabbath is one of God's tests. As the tree of the knowledge of good and evil was a test of the loyalty of Adam and Eve, so from that day to this has the Sabbath been. The tree in the midst of Eden was all the more suitable as a test because apart from the command of God there was no moral reason for abstinence from its fruit. Men may obey the commandments of the moral code, because of the temporal advantages connected with such observance. There are, we believe, valuable temporal fruits springing from the observance of the Sabbath, but these are not at first obvious and the command to sanctify the seventh day is a test of man's loyalty to God. Of course, men may make a righteousness of its observance, and may neglect the weightier matters of the law, mercy and judgment, and in various ways they may pervert it; nevertheless the great truth remains that no earthly institution has a higher antiquity than this, and that after six thousand years, it has still much blessing for man. To the Christian it is the brightest and best of all days, because it is commemorative of the grandest of events.

—LORD GRANVILLE, in the House of Lords, moving a resolution regarding Burials, said:

"It is desirable to amend the laws of burial by giving facilities for the interment of deceased persons without the Burial Service of the Church of England in churchyards in which they have a right of interment, if the relatives or friends so desire, and by enabling the relatives and friends to conduct the funeral with such Christian and orderly religious observances as to them may seem fit. After describing the present state of the law on the subject, he stated that he wished to amend it, because he believed that the law originated in a state of things which did not exist at the present moment, having been established at a time when it was supposed that the whole community belonged to the Church of England, and he also desired to alter the law, because it was felt as a grievance by the Nonconformists."

The Duke of Richmond opposed the resolution on the ground that if it were carried it would tend to destroy the Established Church of England. This argument does not give a very favourable account of the strength of the Establishment. It seems to us a very paltry ambition, this, of desiring to read the Church Service over those who have never belonged to the Church, and

whose convictions were opposed to such a disposition of their remains.

—GOVERNMENT and the publicans have been defeated in the House of Commons. A Resolution to stop the sale of intoxicating liquors in Ireland on Sunday, was introduced, and defended by Mr. Bright and Mr. Gladstone. There had been a strong manifestation of feeling in favour of the Resolution, in Ireland. It was carried by a majority of 57.

—BISHOP MYLNE of Bombay expects to receive from Keble Colloge, within three years, six devoted missionaries. Others are promised from other quarters. He calls for four or five men in priest's orders at once. He has made an arrangement with the Wantage Sisterhood to give a thorough training to the ladies that may be willing to come to his diocese as workers. He leaves England this week.

—WE return thanks for the 2nd No. of the *Vedarthayatna*. This contains hymns 9—16 of the Rigveda-Sanhita, with Marathi translation and commentary and English translation. This work is published at the office of the *Indu Prakash*. A number is published every month.

—AT the Annual Missionary Meeting of the U. P. Synod in Edinburgh last month, Major Malan spoke of the earnestness and boundless prodigality of money with which the great powers made war, and contrasted this with the way in which the Church was carrying on her warfare. "What was the meaning of their foreign missions? Were they not small bands sent to attack Satan in his strongholds of darkness in Asia and in Africa? Any nation that went to war in the way that the church of Christ did would be beaten before the first battle." This is true. He that has all power in heaven and earth has promised to be with his disciples, *i. e.*, with those who obey him and are entirely directed to him; and the reason way we see no mightier displays of his power in connection with their testimony, must be that they are not carrying out his plans, which are embodied in the Gospel. A force that is contented to keep its place in the plain around the city it professes to attack, sometimes going up to the walls and returning, but not bringing back any captives or dislodging any stones in the wall, is not really aggressive. We want a more single-eyed devotion to the Captain of our salvation; we want a more assured and stubborn expectation of victory; we want to abandon our reliance upon the slow disintegration of time; we want a bolder faith and more tenacity in prayer; we need to put into unequivocal form the evidence that our hearts are detached from the things of the world, and that whatever is with us belongs to the Master and is available for the exigencies of this warfare. The Rev. Oswald Dykes also spoke at the meeting. He said the churches had only begun with a kind of half-heartedness or with their left hand to do a little bit of the work which they ought to be doing with their whole heart and all their might. Not a little of the Church's time, prayers or thoughtful interest was given to the cause of Missions abroad.

One thing which struck him very much was the absence in the Christian Churches of anything like a concentration of intelligent study and devout thought in the gathering up of the experiences of the past, and considering how they might be best utilised for the future in the promotion of missions, how the field might be best divided and attacked, and how they might go systematically, thoroughly, and as rational men to the accomplishment of the big job which they had taken in hand, or rather which the Master had given them in hand which was not to be done by dawdling and simpering—by broken, dislocated efforts—but by the sanctified intelligence and experience of the whole Christian Church rising to its work in dependence on the Lord, and by the use of its brain as well as its purse. If they had been in the city of Rome they would know what an important feature in the ecclesiastical machinery of the Papal system in that great capital was the college or institution for the propagation of the faith. He looked round on Protestant Christendom, and he asked himself where was there a Protestant college *de propaganda fide*—where was there an institution devoted to the study of missionary questions and the training of missionary agents, and to the teaching and furnishing of those who were to be agents of this work in all parts of the globe—sending them out according to the Church's necessities? They knew the answer. There was no such place. There were some small training institutions of a particular description in Germany, for example, but there was really nothing which Protestants could point to as a parallel to the Catholic college for the propagation of the faith.

Mr. Dykes thought the denominational feature in Mission work was responsible for this state of things. We have the impression that if an institution such as he refers to is really needed in mission work, it would soon come into existence. We are not yet fully persuaded that young men at home expecting to go to foreign mission fields, should spend their time, or much of it, in attempting to master all the systems of wrong belief which will confront them in those fiel 's. It seems to us that Paul has told us something that bears on this subject in the first chapters of Corinthians. Our idea of the best kind of training for one who expects to be a missionary, has been moulded by the Gospel account of the way in which the Lord prepared his disciples. If the missionary student has the opportunity of becoming well acquainted with the original languages of the Bible, let him not slight it; but it is in Christian work alternating with a practical and experimental study of the word that the best fitness for work is developed.

—THERE has been an outbreak of cholera at Golwood on the line of the B. B. Railway, remarkable for its suddenness and virulence. On the very day when it made its appearance 57 persons died. The people fled leaving the dead bodies where they had fallen. One of the first victims was the wife of the Native medical missionary incharge of the Free Church Mission to the Waralis, Mr. Lazarus.

A CORRESPONDENT calls our attention to the following from the *Bombay Catholic Examiner*, which gives, as he says, a peculiar idea of the way the R. C. converts are made.

"There were 2,013 pagans baptized in the Vicariate Apostolic of Pondicherry, during the last year. 'This number,' writes Monseigneur Laouënan, the Bishop Vicar Apostolic, 'added to that which we succeeded in obtaining last year (1,008), gives a total of 3,021 pagan baptisms, for a period hardly exceeding a year. Indeed, the conversions which brought it up, began in July, 1874, and our calculation of numbers was closed the 1st September, 1875. At the last date, the number of catechumens was 500 more. But I was obliged to advise my dear brother Priests to admit no more till they received a new direction, because our resources have been entirely exhausted.

"The conversion of pagans, in this country is never gained without expense. All, or almost all who seek to be baptized are poor, and have nothing to live on but their daily wages; we must, therefore, feed them whilst they are learning their prayers, that is to say, for at least a month. We must, besides, pay and support the catechists who instruct them; and as, in the present case, it is entire populations who embrace the faith, we are compelled to build chapels and huts for the Missioners; we have, therefore, to purchase plots of ground. Now, these purchases are not effected without some difficulty nor without money; the pagans oppose them, either through dislike of religion, or from avarice, so that to surmount the obstacles which arise, we are almost always compelled to slip some pieces of money into the hands of the chiefs. In short, our expenses for the conversion and baptism of these 3,000 neophytes, cost us about 30,000 francs (£1,200), about 10 francs for each.

"Having never before to expend so large a sum, and having also our regular expenses to meet, which usually absorbed all our revenues, we have been taken short, and compelled to sacrifice all our savings. But this could not last long. So, to my great sorrow, we had to suspend the work, and to tell the poor people, who, by hundreds, were still coming to seek to be baptized, 'Wait; we have no longer the means of feeding you whilst you are learning the prayers. Wait for six months; we are writing to Europe, and if, as we hope, they will send us some extraordinary means, we will recall you.'"

—We must not let go manifest truths because we cannot answer all questions about them.—JEREMY COLLIER.

—Prayer should be the key of the day, and the lock of the night.

The Bombay Guardian.

SATURDAY, JUNE 10, 1876.

CASTING DOWN IMAGINATIONS.
II.

ONE of the favourite imaginations of men is this "*God is too merciful to send me to hell.*" The Gospel makes war upon this imagination; the glad tidings of salvation declare the unwillingness of God that any should perish, his desire that all should be saved, and at the same time declare, in terms more unalterable than the law of the Medes and Persians, as unalterable in fact as the perfections of God, the method by which alone men may be saved.

A Neapolitan brigand has been arrested and thrown into prison; the day for his execution has been fixed; the eve of that day arrives; a messenger from the King comes to his cell and offers him pardon and liberty on condition that he will take the oath of allegiance and promise to reside in the capital. He will not consent to these conditions, and at the same time declares his conviction that the King is too merciful to have him put to death. Any unbiased person can see that there is no failure of mercy in the execution of so obstinate a criminal. The Gospel is called the Gospel of reconciliation; it comes to reconcile man to God and win him to his allegiance; the rejection of the Gospel is a refusal to yield allegiance. There is mercy, boundless, inexhaustible; but it is only for those who are willing to cease from warring upon the Government of God and upon the welfare of God's creatures; and the sinner who will not cease from this, must be treated with the utmost severity of God. To save him on his own terms, to save him in his sins, is just to use the joys of paradise as prizes for rebellion.

What is the hell to which God will consign the perversely impenitent? It is the hell created by the knowledge of the truth, in the heart of one who has refused to be blessed and saved by the truth. I knew a man in the prime of life, engaged *in business, a respectable and respected citizen*, who under the preaching of the Gospel was suddenly brought to see that he had been all his life a rebel against God. He wandered here and there for days, a prey to the most frightful torture. Coming in from his wanderings one evening, he paused before a black-smith's forge and felt in his own mind that if he were cast into those raging flames, it would not add to his torment. He afterwards found peace and joy in believing. Now, what was it that created such a hell in the breast of that man? Was it his imagination? Was it some awful hallucination? No, his hallucinations had passed away. The truth of God had entered his heart, casting out the falsehoods to which he had hitherto been in subjection. A holy, omnipotent God was on the throne, and he had been treating him as though he were a tyrany; God had given his Son to die for him, but he had constantly turned away from this loving Saviour; God had given him various powers that he might carry out the thoughts of God and be a witness for the truth among men, but he had daily and hourly thrust aside the will of God in favour of his own miserable will. It seemed as though every thought that presented itself to his mind was an instrument of torture. He was compelled to look at sin from God's stand-point, *no longer from the sinner's*. He saw now that the habit of his life, the habit of self-justification, was a constant insult to the majesty of God, reducing his claims below those of the vilest earthly monarch. At all events, here is the fact: under the enlightenment of the Spirit of God the man became a prey to torment so great that he could conceive of nothing worse. Instances are on record of men who, under the influence of such conviction, have cut short the thread of life and rushed into the world of woe. The punishment that God executes upon the unsaved, is just to give them knowledge of the facts, to dissipate their illusions, and to leave

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em under the power of that truth which would ave carried them to the highest heaven, and hich now is like a wall of fire about the soul torture it forever. Whatsoever a man soweth at shall he also reap. Men are filling their inds now with the materials of endless misery. od is the God of hope, and invites all his creaures to centre their hopes on him; they bestow em on things that perish, and the hopes themlves must one day perish.

In this world sin creates its own atmosphere of rkness in which it hides from the consciousness God's presence; it lives upon falsehood; but destiny is to be deprived of the power of self-ception and to be revealed in its true character. en have no conception of the self-torturing wer that abides in the sinful heart, and material ages are used in the Scriptures to set forth the sery of the lost. We need not enquire if there all be a literal fulfilment of those representans; sufficient for us is the fact brought out by h incidents as we have related, that the mind has this self-tormenting power, and that God has the power to destroy the reign of illusion in the hearts of sinners.

God is obliged by his own nature, which is love, to do all that can be done, short of destroying the nature he has given to his creatures, to guard the universe from the propagation of sin, and to render every impenitent sinner a beacon to hinder his countless hosts in all worlds from moral shipwreck. He willeth not that any should perish; but when a soul persistently refuses to be ved in His way, the only way, God, for the sake unnumbered multitudes in all ages, will let that ul retain its much-loved sin, only shedding ound it the light of everlasting truth and cutting off from the falsehoods in which it had sought momentary solace. "My word shall judge them the last day," says the Saviour, and this word salvation to those who now reject it not.

GLEANINGS IN EPHESIANS.

g them up in the nurture and admonition of d. vi. 4.

daughter of Pharaoh said to the mother of , Take this child and nurse him for me. In like er is your child (God's more than yours) comed to your care, and the nurture you are to e it is God's own nurture. Understand distinctly your child belongs to God; else would it be unjust thing for him to take it from you; but u know that He may take it at any moment, any eriod of its life; you receive it on this condition. Keep this thought uppermost that it is God's child, his absolute property. Make yourself well a quainted with the thoughts and aims of God, so that you y as his agent carry these out, and that your nurture of the child may be God's nurture of it. The apostolic idea of the duty of Christian parents is here summed up in a single sentence. The children themselves must be taught to see the hand of God in the parental guidance and to hear the voice of d in the admonitions of their parents. They must brought to God at the very dawn of their intelnce, and thenceforth taught that they belong God and are to be trained for God. Said God to rael, through Moses:

"These words which I command thee shall be in ine heart, and thou shalt teach them diligently nto thy children, and shalt talk of them when thou ttest in thine house, and when thou walkest by the y, and when thou liest down and when thou risest ." Deut. vi. 6-8.

The intercourse of the parent with the child, should steeped in religion and in sacred love. It is not ough that the child should go to Sunday-school; must be made to hear the voice of God, the voice Christ, continually. Timothy appears to have brought up, by his mother and grandfather, in h religious nurture; and when the truth of the spel was preached to him by Paul, he recognised once its claims.

n singleness of your heart, as unto Christ. 5.

o Christian bondsmen were to consider that they e under bondage to Christ, and were to serve him erving their master. This principle penetrates he relations of life. It wonderfully lightens the gations of life, to see that they are laid upon us he ordination of Christ, and that our love to is to find its chief expression in the glad fulfilt of these obligations, he himself bearing the e with us.

Whatsoever good thing any man doeth, the same shall he receive of the Lord. 8.

The good thing here is earthly service, rendered not merely from compulsion, but for Christ's sake. Many in these radical days, chafe against the social distinctions that impose on them hard service, and gather the fruits of this service into the lap of those that are at ease. Ah, what a beneficent alchemy there is in true religion, to sustain and gladden the hard-worked labourer by the consideration that he is serving the Saviour. When he pours water on the hands of his earthly master, who may be a harsh, austere man, doing it for the sake of Christ, he is pouring ointment on the head of Christ, and investing largely in the treasures that God has laid up for those that fear him.

And ye masters, do the same. 9.

Influenced in all things, at all times, by the consideration that the Lord is present, and that you are to please him by the faithful exercise of your special functions. The Lord Jesus when he suffered, threatened not; he is now in glory and exercises over us the authority of love. His gentleness must be imitated by us. We remember that the servant has a place in his heart as truely as the master has. Let us speak to the servant with the realization that Christ hears. Woe unto the master that avails himself of his position to deprive the servant of those rights with which Christ has invested him.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Your correspondent S. in your issue of the 27th ultimo, in writing on the subject of recognition in Heaven, quotes the instance of the Witch of Endor and Saul, and asserts that they "knew" Samuel when he "*appeared*" to them. Now what I am about to say has no connection with the subject of your correspondent's letter, for I firmly believe that we *shall* know each other in Heavon; but will you allow me to say that I do not think the case of Saul and the Witch of Endor would prove what S. means it to do. The way in which I am led to interpret the xxviii Chapter of 1st Samuel, though I am aware of the existence of other opinions, is as follows.

I argue that when Saul inquired of the Lord and the Lord answered him not, neither by *Urim* nor *dreams* nor by *prophets* which were all three quite legitimate mediums, appointed by the Lord Himself through which he made known His will to His people at that period of the world's history, it is not likely that God would have satisfied Saul's desire through a diabolical agency. Again, it must be remembered that Saul was a head and shoulders taller than any man in Israel so that it would not have been possible for him to have altered his stature, however perfectly he may have disguised himself, and this alone would have betrayed his identity to the Witch of Endor, whereby I mean that the Witch *did know* whom she was dealing with in spite of her pretended ignorance to the contrary. Besides, the confident manner in which Saul assured the Witch that no punishment should happen to her and her readiness in taking him at his word would go to prove, at least, that, if she did not know who her guest was when he first entered, she recognised him directly he made the oath.

Further, it does not say Saul *saw* Samuel but that he "*percieved* that it was Samuel," and this perception was therefore not by his organs of vision but by the Witch's description of Samuel's person and dress. It might here be asked how it was possible that the Witch of Endor could have given so accurate a description of Samuel if she did not see him. Well the only way in which this may be explained would be to suppose (and the supposition would not be amiss I think) that she may have seen Samuel during his life time, as we have nothing stated to the contrary.

Another question might be asked, namely, if it was not Samuel who spoke, who else could have done so and in so prophetic a manner? I admit there is a difficulty here, but if after all the other points of clear evidence which so strongly prove the action of the Witch in this instance to be an imposture, we suppose that the voice was produced by ventriloquism, and that the very statement of Saul to Samuel in answer to his question as to why he (Saul) had "disquieted him" &c., had suggested the reply which the astute Witch had framed, perhaps, from her acquaintance with current events. And the more prophetic portion of the reply as to Saul's and his son's death I am inclined to believe was simply a happy hit. Thus if my view of this matter be correct, Samuel *did not* appear to Saul, and the instance of the Witch of Endor and Saul cannot be brought forward to prove recognition in Heaven.

K. M. A.

DEAR BRO:—With regard to your criticisms on some extracts from *Word and Work* in the *Guardian* of May 27, I would like to remark that as the Bible undoubtedly teaches that the saints are to be caught up into the air to meet the Lord at His coming, I think it matters little whether they will be translated secretly or openly; in neither case would it be derogatory to the holy and just character of God. The world is guilty of rejecting the Son of God and the witness of the Holy Ghost; and, while it is the duty of Christians to love all men and to warn and entreat them to repent, it is also their duty to watch for the coming of our Lord which will be in an hour when they think not.

I believe, with a very few exceptions, the coming of Christ as spoken of in the New Testament is His personal coming. It is not at death or by death that He comes, for when we die *we go to Him*. But I do not intend to enlarge on this point. I would call your attention to what seems to be a misunderstanding about the condition of the earth after the translation of the church. I have not seen *Word and Work*, but if it is an exponent of premillenarion views, then it by no means teaches that the unconverted are to be left in undivided possession of the earth for 1,000 years. Thank God, Christ will reign during that period with His saints. We are taught that He will come in great glory with His saints, but He must receive them from the earth before He comes with them, and this will doubtless be in a very short time after the living and the resurrected righteous are caught up. The wicked, when they see this manifestation of His power and glory, instead of repenting and rejoicing will be angry! (Rev. 11: 18). Then, according to a multitude of passages in both the Old and New Testaments, they will be convinced by tremendous judgments, after which Christ will reign a thousand years, at the end of which period there is to be the resurrection of the unjust.

Yours Sincerely,
G. W. SEILER.

Ratnagiri; June 4, 1876.

DEAR SIR,—After reading in your last issue of the murder of a lady in Rockferry by the mistake of a chemist, a bottle of medicine came for my sick child. I gave it as directed, but in the evening I saw the druggist who had compounded it, so drunk that he could not stand straight. I gave the child no more. Now I wish to ask:—

1*st* Ought not men who hold the lives of their fellows in their hands by following the medical profession, to be total abstainers?

2*nd* Should I report the man and probably throw him with his family into beggary, or let the community suffer the terrible risk?

3*rd* What right have Physicians and Surgeons to employ drunken apothecaries and druggists?

Yours truly,
PLEBEAN.

Epitome of News.

SATURDAY, JUNE 3.

—*Englishman:* "The trial of Private McGrath, who was committed to the High Court for shooting three natives at Shahjehanpore, ended on Saturday. The case excited considerable interest, and the court was crowded. The defence set up was that prisoner was suffering from *delirium tremens* at the time he committed the crime, or was otherwise out of mind, and therefore not responsible for his actions. Medical evidence and opinion disproved *delirium tremens*. Justice Turner's summing up was unfavourable to the prisoner; it was, however, admitted, as proved, that McGrath usually drank hard, and had been, a little before he shot the men, drinking a great deal, also that, on the morning of the 7th April, he was suffering with the effects of drink, but was not so bad as not to know what he was doing. The Jury gave a verdict of not guilty, on the grounds of insanity. The prisoner was ordered to be taken to jail, until the pleasure of Government was known."

—The Watts Memorial Hall was inaugurated at Southampton on the 10th inst. It comprises a fine set of school buildings, erected at a cost of £6000 on the site of Dr. Watts's garden, at the rear of Above Bar Chapel, where the doctor's family worshipped for many years, and in which the poet's first hymn was sung.

—It is stated that the Duchess of Edinburgh has purchased a splendid villa at the mouth of the Neva, and had ordered French upholsterers to furnish it.

—The Bishop of Chester has inhibited Father Ignatius from undertaking a mission in one of the churches of Birkenhead.

Monday, June 5.

—The health of the Maharajah of Vizianagram is improving.

—The Mussulman who offered to give the double of all sums presented to him, in Madras, has been sentenced to three years' imprisonment for cheating. The man was making 2,000 rupees a day. About 700 persons had allowed themselves to be cheated by him. A few years ago the same device for raising money was tried in Guzarat.

—The *Swadesh Mitra*, a Marathi daily paper advocates the desirability of legislative interference for the abolition of the custom of infant marriages, which exists among some classes of Hindus. The custom, it says, is not sanctioned by their religion, but has only proceeded from pure ignorance, and has proved an impediment to the progress of female education, and deleterious to the physical development of a large section of the native population. It is meet, therefore, that Government, which takes a lively interest in the general welfare of its subjects, should enact some law to check this evil.

—*Indian Statesman;* British India Steam Navigation Company: "Among the many useful enterprises that have of late years sprung into existence out of the gradual development of the resources of India, the Steam ship Company whose name stands at the head of the present article deserves to be particularly noticed. The scale on which the operations of this Company are now conducted is so extensive, and the punctual and regular fulfilment of its contracts, is so important, that at the present moment it exercises an influence on every port along the entire littoral of the East Indies, as well as in the Persian Gulf, Burma, and the Straits of Malacca. From small beginnings it now possesses a fleet of over 40 steamers, with an aggregate tonnage of about 52,000 tons; the milcage annually to be traversed, under its contracts with Government, exceeds 1,100,000 miles, and it employs in the service of its fleet alone over 500 European officers and engineers, and more than 5,000 natives."

—Wilkie, a seaman, has been sentenced to four months' imprisonment for attempting to stab the master of the Ship Black Prince.

—"A Spanish paper, the *Star and Herald*, gives a sound and substantial reason for not gratifying its constituents by appearing in proper time. The unfortunate editor says that the Government troops were keeping up a continuous fire on the door of his sitting-room, and half-a-dozen shots did not vary three feet in striking. 'To this annoyance,' the editor pathetically adds, 'we must attribute our delay in getting out this edition, for it is difficult to persuade men to work under a steady and dangerous fire, each one expecting the bullet!'"

—The amount subscribed to the Milman Memorial Fund is now Rs. 13,173.

—*Times of India:* "The uncertainty of native sentiment in its religious moods, is curiously illustrated by a story given by Major Branfill, in his report of his interesting arrangements for completing the Ramnad Longitudinal Series of the Triangulations of Southern India. The country in the neighbourhood of Ramnad is densely fringed with palmyra trees, over the tops of which Major Branfill had to manipulate the tracing of his rays. In the course of his penetration, however, he came across a fine old Hindoo temple, at Tirupulani, and we can imagine the joy with which he marked off its bat-haunted *gopuram* or tower entrance, which rises to a height of eighty feet, as a tempting site for a station. At first Major Branfill was allowed to visit this stinking and deserted tower with impunity; and his arrangements for taking his observations were nearly complete when suddenly, after his third or fourth visit—each having been paid with the full concurrence of the priests—all the religious fervor of the place turned out and swore that trigonometry incarnate should defile their temple no more. The Major then learned that on the occasion of his former visit, one or two rupees had been gathered by public subscription for the purpose of purifying the temple of the pollution caused by his touch. Thereupon, the gallant officer offered to rent the pollution of the place, so to speak, for a couple of days or so, until all his pet projects were completed. The religious fervor of the place, however, would hear of nothing of the kind: and to this day the Major cannot understand why it prefers the stench and general impurity of bats to his comparatively harmless scientific apparatus. Of the tower itself, the Major leaves on record the striking description that 'being the sole resort of monkeys and bats, and seldom or never cleaned, it was in a most filthy state, and so disgustingly loathsome, as to be almost unendurable to any one passing through it.'"

—Three French Catholic missionaries, named Bouchard, Paulmier, and Menoret, sent out by an Algerian society, were beheaded at the end of January on the road to Timbuctoo, the news of their fate having only just been received in Paris.

Tuesday, June 6.

—The Sir Cowasjee Jehanghir Pavilion is a handsome building just completed, on the Esplanade, for the use of the Bombay Gymkhana.

—We acknowledge with thanks receipt of the Indian Travellers Guide for June, with coloured map of India, printed at the *Bombay Gazette* office.

—The pilgrimage at Baraich was attended by 100,000 persons last month. Cholera broke out among the returning pilgrims.

—*Letter of Dr. Vernon, Rome:* "I am truly grateful to be able to give you good tidings from Italy. Five Confernce years have elapsed since, against my inclinations, from your brave ranks I was ordered out for Italy. Now, by the good favor of God, I stand in the midst of fifteen native preachers, and about 700 converts. We have just built the first church of Italian Protestants in Rome, and full of hope in God, and reaching forth our arms to the future, we shall ask the General Conference for the right of forming during the next four years an Italian Conference. The land of beauty and song is becoming the land of faith and righteousness. A live, aggressive Methodist Episcopal Church actually now exists here as a matter of fact. A few weeks ago we transformed a theatre in Naples into a church, and began preaching. The other night a gentleman going, probably, to see how few were there, had to lodge himself on the pulpit steps as the only vacant seat. Were you pleased to annex the Italian Mission to your Conference, as an outlying provincial district, in your list of appointments would figure the splendid and venerable cities of Bologna, Milan, Florence, Naples and Rome, supplied by men of power, men for the hour, men of God, cultured, scholarly and true—modern trophies of grace in that realm whose first missionary was a Paul in bonds. "Behold what God has wrought. To him be eternal thanks, praise and glory."

—*Evangelical Christendom:* "There is something profoundly interesting, and very melancholy in the lessons it suggests, in both the tone and substance of Dr. Pusey's most recent letter to the leading journal. Never was a document published which more conclusively or irrefragably proved that the teachings of that school of theology of which Dr. Pusey is one of the most pronounced and trusted chiefs, lead, by the most direct and simple route possible, to union with the Church of Rome, not only in worship and in doctrine, but also in fact and form. The alleged intrigues with Rome, in past times so indignantly denied by many Anglo-Catholics, are now demonstrated to have been both real and earnest. Time was when the suspicions and warnings of Protestants on this subject were regarded as chimeras, and they themselves denounced as alarmists, and stigmatized as wanting both in common sense and charity. Their worst apprehensions are now shown to have been fully justified, and the substantial identity of Ritualistic doctrine with that which is distinctly Romish, is avowed by one who was foremost in that movement which is now known as 'the Catholic revival.' It matters not that Dr. Pusey's hopes of union with the Roman Church were finally extinguished by the decree of the personal infallibility of the Roman Pontiff;—the fact remains that he always wished for union with Rome; that even his objections to the doctrine of the Immaculate Conception did not seem to him to present any insuperable bar to that union; and that he himself, in conjunction with the late Bishop Forbes, of Brechin, actually entered into negotiations with the Vatican for that very end. We now know, on the authority of the most prominent living leader of the so-called Anglican theology, that it both tends and is designed to lead its followers to embrace not only the idolatries and superstitions of the Romish Church, but the very authority and headship of the Vatican itself."

—"It is said that there are 2,250 somnambulists and fortune-tellers in Paris. Sad cases of lunacy and madness, which owe their origin to consulting these, crop up now and again. Spirits also abound."

—"There are some things in M. Chiniquy's manner and methods which we do not specially admire, (remarks the Toronto *Christian Guardian*); but we believe he is sincere. He is making a powerful impression on the minds of his French Canadian countrymen, and leading many of them to renounce the errors of Romanism. Last Thursday's *Witness* contains an address to Bishop Bourget, signed by nearly 400 converts, renouncing the Church of Rom... In a letter in the same issue, M. Chiniquy says: 'Fifteen days ago five hundred of my dear countr... men sent to the Bishop of Montreal the solemn a... of their abjuration of the errors of Popery. To-d... nearly four hundred of them are making the ange... of God sing the hymns of joy in heaven by abjuri... the errors of Popery.'"

—An accident happened at the Mazagon Spinni... and Weaving Mills last *Sunday* by which Mr. Low... Wadia lost an arm. He is lying in a dangero... condition.

Wednesday, June 7.

—*Christian*, May 11: "On the evening of May ... most enthusiastic missionary meeting was held ... the Free Barony Church, Glasgow, to say farew... and wish God-speed to Dr. Black—a medical m... sionary, who sails for Livingstonia on May 20. ... is a young man of special endowments for the wo... Beside him sat Mr. Blake, who has finished ... divinity course this year, and also gives hims... to the Lord's work in a foreign land—Bomb... Mr. Blake has already been much blessed in h... mission work. Will our readers pray that their ... example will soon be followed, and that labourers ... will flock into the white harvest-field?"

—*Overland Mail*, May 19th: Constantinople has ... been in a state of insurrection. Ministerial change ... have taken place at the demand of certain bodies ... students, and tranquillity is restored.

The French Chamber has thrown out the Amnesty ... Bill.

The Government opposed Mr. Smyth's resolution ... to close public-houses in Ireland on Sunday, a... were defeated by 224 votes to 167.

Mr. Cowen's Bill for transferring to licensi... boards the power of granting public-house licen... has been thrown out by 274 votes to 109.

Earl Granville's resolution on Ilaria rights has b... rejected in the House of Lords by 148 votes to 12...

The Government defence against charges ... extravagant expenditure has been adopted by ... voter to 175.

Lord Sandon introduced the Government Edu... tion Amendment Bill on May 18.

Public attention is directed to an inquiry conc... ing the death by poison of a barrister. Mr. C... Bravo.

The barque *Caswell* has arrived almost d... The foreign sailors mutinied and murdered th... officers, but were subsequently overcome by ... English sailors.

The Khedive has instituted a Supreme Trea... Council, consisting of five foreign and five na... members.

The death of M. Ricard is felt to be a great los... the French Republic. Both Houses suspend... business on the day of the funeral.

Amongst the deaths recorded this week are:—C... Meadows Taylor, C. S. I.; Surg. J. Davidson ... Bengal Ret.; Capt. J. B. Hennell, Bo. S. C.; an... the Countess of Malmesbury.

M. Paul de Cassagnac, who last week offered t... "satisfy" any member of the Left who might fanc... himself aggrieved by what he said in the Chambe... has declined to meet the Radical deputy, M. Cle... menceau. The Bonapartist champion now says h... shall fight no more unless he insults a man or ... less he receives a personal injury or affront. He ... been out (he says) seventeen times, and bears m... honourable scars; his courage cannot be doubt... As matters now stand, it is considered probable th... M. Clemenceau will force M. Paul de Cassagnac ... fight by insulting him and perhaps striking him ... the lobby of the Chamber. The last person wi... whom M. de Cassagnac measured swords was ... Rane, the Communist. About the same time ... Clemenceau exchanged shots with an officer w... had accused him of participation in the assassinat... of Generals Thomas and Lecomte, and wounded ... adversary in the hip.

—Constantinople, May 12: "The excitement ... intense. The capital is in a state of revolu... The Grand Vizier and the Sheikh-ul-Islam were ... missed last night at the dictation of a crowd ... Softas, who demand the appointment of Mi... Pacha as Vizier, and reject the offered appointm... of Mehmed Rushdi as his successor, but want hi... president of a national Parliament. They desi... have Hussein Avni Pacha as Minister of War. ... dismissal of Mahmoud has sent up Consolidés. ... Softas are opposed to hostilities against the Cl... tians."

—Serious conflicts between the blacks and whit... are reported from West Feliciana, Louisiana.

A conference of prominent Republicans has take... place in New York for the purpose of advocatin... political reform and the nomination of an hones...

and capable candidate for the presidency. Professor Woolsey, the ex-president of Yale University, occupied the chair.

—The translation of the Sacred Books of the East, under the editorship of Professor Max Müller, is now being actively begun. The editor hopes to publish about three volumes a year, the whole series being completed in twenty-four volumes, the publication of which will probably extend over eight years.

—The mahout speared by Mr. Inglis is said to be not much hurt.

—Dr. Tandy, whose wife was so seriously injured some time back by the fall of the roof of the room in which she was sitting at the time in her house at Peshawur, has been awarded damages to the amount of Rs. 8,200 against the house-owner, one Ramjee Mull.

—*Indian Statesman :* Owing to the death of Abdul Aziz, the ex-Sultan of Turkey, all the Mahomedan shops in this town were closed yesterday.

—*Bombay Gazette :* The death of Colonel Montgomery, of the 10th Hussars, on Sunday of heat apoplexy, is reported from Saharunpore.

—*Times of India :* "We regret to announce the death of Major Swinton, of the 1st Madras Light Cavalry, which took place at Secunderabad on Saturday night last (3rd instant) in consequence of a fall from his horse. The deceased officer was returning from "going rounds" at the time the accident which deprived him of life took place."

He was found with his skull fractured.

—Same: "Yesterday, at the Fort Police Court, before Mr. Nana Morojee, the charge against Mr. Sydney Laman Blanchard, proprietor of the *Indian Statesman*, for defamation of character, came on for hearing. The charge was preferred by Mr. Pierce N. Nixon, late manager of the paper, and the libel is alleged to be contained in a letter written by Messrs. Lynch and Tobin on behalf of Mr. Blanchard to Mr. Nixon dismissing the latter on the ground of habitual drunkenness, taking bad women to the office for an immoral purpose, and for misappropriation of funds."

The case is not yet closed.

—A Hindustani version of the Annotated Paragraph New Testament, by Dr. Mather, has just been published.

—The publication of the *Christian Spectator* is to be suspended.

—A contemporary mentions the death of an Engine-driver at a neighbouring station under distressing circumstances. About 11 o'clock at night, it being a bright moonlight night, in crossing the line at the usual place he was knocked down by an engine, and the life-guard in front of the wheel appears to have caught him and dragged him one or two hundred yards and then left him. It was some time before he was discovered. He was taken to the station, but he died in a few minutes. He had been spending the evening at a public-house.

Thursday, June 8.

—The foreign missions of the United Presbyterian Church are nine in number. They are situated in the islands of Jamaica, Trinidad, and Grand Cayman; in Old Calabar, West Africa; in Caffreland, in India, in China, in Spain, in Algeria, and in Japan. In these various mission fields there are 48 ordained European missionaries, 8 ordained native missionaries, 7 European medical missionaries, 9 European teachers and catechists, 10 European female teachers, 82 native evangelists, 162 native schoolmasters, other agents 17; 58 principal stations, 139 out-stations, 7344 communicants, 450 inquirers, 211 week-day schools, 10.819 pupils.

—As a specimen of the way in which things are sometimes done in Bombay, we give the following from the *Times of India*: "On Tuesday, when the plaintiff in the charge of defamation now pending against Mr. Blanchard was asked a certain question in cross-examination, he gave an answer which the cross-examiner stated was 'confused,' but which the magistrate said was clear enough, and was only objectionable in so far as it was not the one that was expected. The question put was whether on a particular occasion it was not 11 o'clock at night before the printers got any 'copy,' the imputation being that they were left without 'copy' because the witness was drunk and could not give it out sooner. The answer was that it was true the printers got no 'copy' until the hour in question, but the reason was that they threw down their 'sticks' and would not work, and left the office, and the *Statesman* would have died the death then and there, had not Mr. Rienzi Walton come down with the needful funds and set all going again. 'Mr. Pollock then went into the bazaar and found the printers;' the *Statesman* owing the renewal of its lease of life entirely to the personal exertions and the capital of Mr. Rienzi Walton. If the intelligent reader will look at the reports of this incident, which appeared in the Bombay papers yesterday, he will find the name of Mr. Rienzi Walton conspicuous by its absence. It appears that so strong is the determination that the public shall not have any ground for suspecting the existence of a connection between the Municipal Engineer and the *Indian Statesman*, that the reporters of all three papers were improperly induced to tamper with the evidence given in open Court, and materially alter the answer given by the plaintiff in cross-examination."

It is denied that the reporters were improperly induced, and that Mr. Walton is pecuniarily connected with the *Statesman*.

—From *Golwood*, 85 miles from Bombay on the B. B. & C. I Railway the *Bombay Gazette* has received this telegram: "The first symptoms of cholera appeared on the 4th, when up to midnight on that day 57 persons died without any remedy being at hand, on the 5th 23 more died, and yesterday 24 more died, and out of 18 more who have been attacked to-day, three-fourths are pronounced not likely to survive. From the 4th to the 6th at noon none of the dead bodies had been buried, and were left lying about in all parts of the village, the stench from which still further poisoned the air. Medical aid arrived yesterday, but not before, and so the unhappy villagers have been left entirely without help; the people from Oomergaum, the adjoining village, offered no assistance probably from fear, nor did the Dhanoo police station send any one to help them. The Railway Police have since appeared, and have taken measures to bury the dead, but the village of Golwood has been half depopulated in three days, and is now deserted by the remainder of the inhabitants who have sought shelter in the adjacent hills.

—The monsoon is said to have set in at Cochin on the 6th.

—*Friend of India :* 'The absurd stories of 'head-hunting' by Government order which sometimes create a panic among the lower order of natives here, when a bridge or railway is being constructed, do not seem to be confined to India. A wild tale of the kind is now current among the population of Singapore. According to the *Straits Times*, it is firmly believed by the natives that Sir William Jervois wants heads to propitiate the divinities who preside over the Water-Works, and has offered a reward of forty dollars for every one brought to him, of whatever age, sex, or nationality. This rumour has spread from the town to the country, and even to some of the adjacent islets, and such is the general alarm that not a house servant, a boatman, or a fisherman, ventures to remain out after dark. The natives make no secret of their belief to any European who questions them, nor do they appear to think that there is anything particularly surprising or objectionable in the supposed Government order. They merely complain that it is unfair of the Governor to go about head-hunting secretly, and attacking single individuals. If he wants heads, they say, he should say so openly."

—The Str. *Venetia* with English Mails left Aden for Bombay, on the 7th at 5 p. m.

—Mr. Pedder, Municipal Commissoner, has been fined Rs. 10 for assaulting Mr. Shamrav Pandurang.

—*Indian Mirror;* "Baboo Keshub Chunder Sen and the disciples who live with him in the little garden (*Sadhan Kanan*) he has recently purchased, live in a perfectly primitive style, and in a very original style indeed. They all sit under the trees for their morning devotions, which continue for seldom less than two hours and half, squatting on grass mats, pieces of rough wollen stuff, and tiger skins. Then they begin to cook their food, which they finish eating by noonday time. Resting for half an hour, they engage in religious conversation, which lasts for an hour. Then some of them do a little work, writing, reading, and otherwise employing themselves. In the afternoon they draw water, cut bamboos, make roads, and pave them, plant, remove, and water trees, construct their cabins, cleanse out various places, and are seen to work diligently in the hot sun, some with pieces of wet cloth on their heads, some bareheaded. Working till six they rest for half an hour again, and then retire for solitary devotions. When the evening is advanced, say by half-past seven, they sing *Sankirtan* hymns, and issue out in a procession chanting through the jungle-skirted village lanes, and usually enter a poor man's hut, there singing and praying for the benefit of the household."

Firday, June 9.

—The Grosvenor party have reached Rangoon.

—Deaths last week, 372. By Small-pox 32.

—*Indian Statesman:* "At the beginning of the present year an outrage was committed upon Mr. Turnbull, the agent for a British firm of merchants by the authorities at Whydah; and after inquiry into the matter we have fined the King of Dahomey 500 puncheons of palm oil, the equivalent of £5,000. To our demand, however, for the payment of this fine, conveyed through Commodore Hewett, in command of the *Active* and four gunboats, the King has made answer to the effect 'that he would not open the Commodore's letters, as he was a King, but if the Commodore liked to come and get his fine he would pay him in bullets and powder.'—This demonstration of 'a spirited foreign policy,' the *Pall Mall* says, 'may render it necessary for us to take active measures for obtaining the satisfaction of our demands, and should the imposed fine not be paid by the 1st of June the port of Whydah will be blockaded."

Miscellnay.

Report of the Basel German Evangelical Missionary Society:

It is again the Udapy district in which the greatest numbers of baptisms have taken place, Udapy with its out-stations and the adjacent Mulky with out-stations having had 262 baptisms in the course of the year, whilst 308 more are waiting for baptism. And there is no sign of a stand-still. We have in former Reports spoken much about the nature of these conversions (if conversion be the proper name for it) which are scarcely the fruit of a thorough change of heart and of a conviction of sin and righteousness, but rather of a general feeling that the Missionary brings truth, and especially a desire to get rid of the demons. Not unfrequently worldly desires are mixed up with it, and anybody knowing the condition of these down-trodden people, cannot grudge them the desire to raise themselves to a truly human condition. But they are mistaken, if they seek it in another way than that of improvement of their own characters and lives. Now and then some find out the mistake too late, and, not receiving from the Missionary that aid which they expected, turn back to heathenism; but this is rather an exception. In most villages in which Christianity has gained a footing, the numbers increase year by year, and new villages are added to the number of our out-stations.

—*Mr. Hasenwandel* writes:

Devapriya Shubha was born of heathen parents and betrothed by them, when he was a little boy, to a heathen girl. Some years afterwards his parents became Christians, and the boy was sent to the Middle-School in Udapy and the Catechist-Seminary in Mangalore, whilst his child-wife was with her parents. After both had grown up, he claimed her, but for several years without result. Some of her female relations advised her, that she should rather live as a harlot than join her Christian husband. One of her relatives who for many years has desired to become a Christian, and is only prevented by the fear of losing his wife and his children, encouraged her seriously to go to her husband. But she would not, and Devapriya was obliged to sue her under the Native Converts' Divorce Act. Being summoned by the Court, she consented to go with her husband. I came with my wife to see her in her husband's house, but she would not speak with either of us. After three weeks her husband was able to prevail on her to go to the Christian Chapel, but 6 months passed ere she consented to receive instruction in the Christian religion. Then also she did not give her full mind to it. But once her husband took her to the deathbed of a Christian girl of 6 years, and there took occasion to explain to her the difference between the dying of a Christian and of a heathen, and explained to her that the Christian, as a child of God, was entitled to the hope of entering into eternal bliss. This word took hold of her and warmed her heart. She now began to long for baptism. Her whole nature was changed, her shyness and dullness were gone, and she would praise God, that He had against her will forced her to join the Christians. The 14th March 1875, when she received holy baptism, was a day of great joy to her.

Some of our old workers have left us in the course of the year, to seek restoration of their health in Europe, intending however to come back again to India: *Mr. Manner* after 18 years, *Mr. Brigel* after 17 years, *Mr. Tuumm* after 15 years, *Mr. Schonthal* after 5 years of uninterrupted labour, whilst *Mr. Roth*, who came out in 1857 and again in 1864, goes home for the second time.

On the other hand, as many as four of our old brethren have returned to India with their wives, after passing two years in Europe, and have been stationed: *Mr. Hanha t* in Palghaut, *Mr. Schoch* in Cannanore, *Mr. Mack* in Hubly, and *Mr. Hartmann* in Karkal. This is a greater number of old workers coming back to their former work, than we have been accustomed to see in former years.

But it will be counterbalanced by a number who will leave us in the early part of 1876. *Mr.* and *Mrs. Schauffler*, *Mr.* and *Mrs. Ziegler*, *Mr.* and *Mrs. Röck*, *Mr.* and *Mrs. J. Kittel*, *Mr. Spillmann*, *Mr.* and *Mrs. Weitbrecht* are preparing to depart on account of their health, but we hope to see some of them back again after some years, whilst *Mr. Merkle*, *Mr. Bourquin* and *Mr. Titus Costa* have left our Mission.

There are some new arrivals also: *Mr. F. B. Veil* for the Mercantile Establishment in Mangalore, *Mr. Lutze* for Hubly, *Mr. Gengnagel* for Honore, *Mr. Liebendorfer* for

Tellicherry; besides this *Miss Weber* (now married to Mr. *Hubner*), *Miss Werner* (now *Mrs. Ritter*), *Miss Fritz* (now *Mrs. Hirner*), *Miss Buser* (now *Mrs. Ott.*)

In the course of last year we had six Anglo-Vernacular Schools in Dharwar, Hubly, Cannanore, Tellicherry, Calicut and Palghaut. Those in Tellicherry and Calicut are in a very flourishing condition, their numbers also having increased again. We are convinced that they are doing a work. Our Cannanore English School could not develop for want of funds, and since the close of 1875 it has been discontinued.

Mr. *Schauffler* in Calicut writes:

"The expenses of the school are covered by school-fees and Salary Grant, so that the reproach of expensiveness which is so frequently brought against English Mission Schools, has no foundation in this case. Biblical lessons have been given regularly, and in all classes in Malayalam, partly to youths of 17 and 18 year of age. We had no direct conversions amongst the boys, but we baptized 2 young men in whom the first seed had been sown in some of those English Mission Schools which frequently are thought of so little as missionary agencies. We think the critics ought not to overlook such facts."

"These are Weaving Establishments in Mangalore, Cannanore, Tellicherry, Chombala, Calicut, and Codacal; Tiling Establishments in Mangalore and Calicut, and a Carpenter Work-Shop in Calicut."

—Dr. Taylor of New york, on the use of Illustrations:

Judging from may own experience, I should say that no faculty is more susceptible of development than that of discovering analogies. Looking about me, I began to discover spiritual analogies in everything. The books I read, the places I visited, incidents that came under my own observation, the discoveries of science, all contributed bountifully. To avail yourself of the illustrations of others, or of those helps to laziness called cyclopædias of religious anecdotes is hardly honest unless credit is given, and prevents your learning how to get your own illustrations. Go forth; they are on the street and in the store, in the ship and in the car, everywhere. Accustom yourself to laying everything under tribute in this respect, and soon all your own past experience will open to you its rich stores. Note how our Lord found all nature and every phase of human nature suggestive of spiritual truths. In their liking for the illustrative, the rich and the poor meet together, and are alike drawn to the sanctuary by the magnetism of simplicity.

Now some cautions: and first, do not illustrate that which is perfectly plain. It is ridiculous to attempt the illustration of that which is axiomatic. We cannot handle a crystal without leaving the marks of our touch which mar its transparency. Again, do not use too many illustrations for the same purpose. You will only dazzle and bewilder. Your hearers may get a wonderful idea of the wealth of your resources, but only a sligth impression of the importance of the truth. Make the truth plain to them, though they never think of you.

Further, do not employ as illustration things which are recondite and obscure, needing explanation themselves. The simpler and more famliar your analogies the better. Do not teach botany or chemistry or astronomy, when you employ the facts of these departments to illustrate spiritual truth. Whatever simple and striking analogies scientific research suggests, use by all means, but study variety, gathering from every field. An illustration with a dash of humor in it is neither to be chosen nor rejected on that account. If it is apt and will rivet the truth, employ it. There is a place even for humor in this sphere, if we consecrate it to Christ.

Finally, we must always let the full force of the illustration go to illuminate the truth. We must not detain attention on the picture but use it to irradiate the subject. Take care that your analogy leaves the precise impression you design. Neither overdo, nor mar, nor unduly multiply illustrations, and ever let Jesus and his truth stand out conspicuously. We may and ought to cover our faces, but we are never to hide the Christ beneath gorgeous illustrations, nor to put over his countenance any veil, however exquisite its texture."

—Mr. Sankey, on Solo singing:

"I read in the Word here, 'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs; singing with grace in your hearts to the Lord.' There are hymns which teach and preach the Gospel, and these are not hymns of praise. I belive that is another power of singing which many have not discovered yet, that of preaching the Gospel. There is no praise in the hymn 'Jesus of Nazareth passeth by,' yet it has been blessed to hundreds of souls. It is not praising God at all. When it comes to praising God I will join in the general singing as heartily as any one else. If I want to preach to you in song I would ask you to listen."

Selections.

PERILS.

BY REV. W. E. BOARDMAN.

LET us bear in mind that on which ever side the enemy comes, he always comes under a mask. He may come on the conservative side to alarm, or on the confidence side to allure, but he never comes openly. And the lion's mien is as truly a simulation as the sheep's clothing or the angel garb, and as readily assumed when suited to his purpose.

And let us also clearly understand that Satan has instruments as well as victims, and that to be an instrument of his is as truly to be his victim as if we were the sufferers directly, and not the inflictors.

There is a marvelous showing, in the book of Job, both of the truth of all this and also of the extent and of the limit of Satan's agency in the affairs of God and man.

That Satan was the moving one in all the instrumentalities by which the sufferings of the patriarch were inflicted upon him is perfectly evident. The fires of his furnace, heated seven times hotter than its wont, were all kindled and fed by him of the burning lake and of the fire unquenchable. And it is also plain in the end that not only was there not the smell of fire left on the garments of Job, but that he was purified seven times more than the common from the dross of self, and made most meekly, yet glowingly, to reflect the likeness of the Meek and Lowly One who inhabits eternity, and whom the heavens cannot contain.

The Sabeans who fell on the servants of Job in the field at the plow, and slew them and robbed him of his oxen and asses; the fire from heaven that destroyed his shepherds and sheep; the three bands of Chaldeans who stole his camels and murdered his keepers; the winds from the wilderness which struck the four corners of the house where his seven sons and three daughters were feasting, and buried them all in death under its ruins; the sore boils which covered his body from the crown of his head to the sole of his foot; the wife of his bosom, the mother of his children, who would have him condemn God and die; and the three best friends he had in the world, who accused him by implications more piercing than any two-edged accusation, that they might vindicate God, each and all were in turn used by Satan as his instruments, and were as completely in his hands as was Job himself, whom he was trying to prove to be selfish and sinister in all his service of God.

And what is most instructive to us in considering the perils to which we are exposed, children of God though we are, is the fact that neither Job, the object of all, nor his wife, nor his three friends, though they were princely servants of God, were in the least conscious that they were at all in the hands of the adversary.

A wonderful relief it is certainly that we are shown in the end the enrichment of the patriarch's wife and friends with himself in the wealth that fadeth not away, and that the arch-enemy could go no further with either of them than the Lord gave permission, and that before all, above all, through all, coming out after all, there was infinite wisdom and love in the permission.

And oh, what lustre in our sight it brings to the glory of God to think how wonderfully He caused the cunning and malice of the wicked one, as part of the "all things," to work together for the good of every one of those who loved Him and were the called according to his purpose! Surely we may, in the darkest hour that ever comes, look up in the light of these facts, thank God, and take courage.

But oh, how lion-like the evil one came upon Job! How he roared upon him as with the voice of God out of heaven! How he seized upon him, and tore him, and devoured him by the Sabeans, the flames, the Chaldeans, and the boils! And how he tortured him by the counsels of his wife and the implications of his friends! And how he used his wife and his friends, all unconsciously to themselves, as his instruments of torture! The implements inquisitorial, terrible as they were in the dark days of intolerance, were coarse to these. One can bear anything from whom everything evil is expected, but when it comes from those dearer than life, loved and respected above all others on earth, it is terrible.

And how meekly and gently, like those of the same flock, did the wolf come in, bringing Job's three friends to him from afar to sympathize with him, to sit down with him in his awful sufferings seven days and nights without uttering a word! And how angel-like, in what enrobement of righteousness and truth did he come to and by the three friends of the patriarch, three of the noblest and best servants of God upon earth, making them, in vindication of God, the accusers of Job!

Here, then, is the divine mirror in which some of our perils on the one side and the other may be seen.

First of all, notice the great peril of being blindfolded by Satan to his own presence and agency when he comes to us, whether to try us or to use us. From this peril the Lord only can save us. But one thing seems plain. Every thought like that of the patriarch's wife, that would condemn God, however great may be the trial or however blameless the life and character of the sufferer must be of the devil.

And another thing seems no less patent. Every thought in judgment of our fellow-servants, even to vindicate God, must also be from the wicked one. Satan is the adversary and the accuser of the brethren; his name signifies this, and this is his spirit. Jesus is the Saviour of all men, especially of those who believe. His name signifies this, and His work is to justify, not to condemn, especially those of the household of faith. "Speak evil of no man," is a divine injunction; "thinketh no evil," is a characteristic of the charity which is the greatest of all things under God. The judgment-seat is an awful place for any mortal to take of his own will. And though we are to judge angels, we shall not take the throne of ourselves, nor yet by ourselves, but only when Christ Himself shall take us into it with Himself. And perhaps one of the greatest perils in our pathway is just this, of being led by Satan to become self-appointed accusers and judges of our fellow-Christians, whom we ought to love even as Christ loves them, and that is even as the Father loves Him. And another of our perils is that of undertaking to reason our way out of trials when they come upon us, instead of submitting ourselves to Him, trying to vindicate neither Him nor ourselves, but leaving it at once and entirely to Him to bring forth His light as the morning, and give us to see light in His light.

But I am sure I would rather to-day have the place of Job, stripped of every earthly possession, sitting in the ashes, potsherd in hand, scraping the boils from my head to my feet, than the position of his three princely friends, having all things, but being unconsciously moved by the devil to think hard thoughts and speak terrible words of a poor, suffering servant of God. And I am filled with wonder and amazement at the grace of God in bearing with each and all, and bringing all into one mind and one spirit at last, to the complete discomfiture of the adversary.—*(Times of Refreshing, March.)*

SAVED BY HIS WIFE.

AT the *Methodist Preachers' Meeting*, at the Methodist Book Concern, in Cincinnati, recently, Rev. Dr. Fisher, of the Pittsburgh Conference, was introduced as "the man who was wonderfully saved during Quantrell's raid through the heroism of his wife." Methodist preachers always have time to relate or hear "an experience," and such an introduction, of course, set a dozen or more of them calling for the story, which the doctor reluctantly consented to tell. The Cincinnati *Gazette* thus reports it:

After some preliminary remarks, Dr. Fisher began the story. Said he: I was always an anti-slavery man of the most "anti" kind, and after I moved to Kansas I found myself the object of the most vindictive hatred of the proslavery party of the region where I resided. My life was sought several times. When the war broke out I went as a chaplain. Most of the male members of my Church went to the war, and I went as one of Jim Lane's chaplains. The news of my connection with the army, and of my being put in charge of contrabands who were sent to Kansas, got abroad, and the rebels hated me worse than ever. They got my photograph, and distributed it throughout the country, and it was [illegible] among them that I was to be shot whenever met. Once when I was sent up the river with a body of contrabands, not being well, I went home for a little rest.

I was living at Lawrence. The town had a few guns in the armory, and there was an understanding with the farmers of the surrounding country that upon the ringing of an alarm they should come in and defend the town; but the coming of Quantrell and his men was a complete surprise. When the alarm was rung, the arsenal was already captured and on fire. I was in bed, and heard, about three o'clock in the morning, horses galloping very rapidly away, and I woke my wife, telling her that it was very singular that horses should be galloping so fast so early in the morning; but she said she guessed it was some farmers who had been in to a railroad meeting the evening before, and were hurrying back to their work. We lay and talked for some time. The children were going out that moring to gather grapes, and my wife thought she would call them earlier than usual, and herein, brethren, I see the hand of Providence. It was not yet daylight, but the day was dawning. Having called the children, she went and looked out of the front

door, and instantly called to me, "Pa, the rebels are in town." I said that could not be, but, nevertheless, I sprang from the bed and ran to the door.

There they were, just across the green, and just then they shot the United Brethren preacher, as he was milking his cow in his barn yard. I rushed back into the house; my wife caught up her babe. I have four boys—one was on my wife's breast, another by her side, and the oldest two were twelve or fourteen years old. We all rushed up the lot in which our house stood. Then I left my wife, and with the oldest boys, ran up the hill; but something seemed to tell me that I was running away from safety. So I told the boys to run on, and I would go back to mother. It was then in the gray light of morning, and the rebels had divided into little squads, and were ransacking the town, killing every man they found, and burning houses. My boys separated, the oldest getting with neighbor's boy, Robert Winton; and while the two were running for life the soldiers saw them and fired a volley, killing poor Bobby, and frightening my boy almost to death. He ran in and hid among some graves in the graveyard. My younger son ran off on the prairie.

In fixing my cellar I had thrown up a bank of earth near the entrance, and I laid myself between the mound of earth and the wall in such a way that the earth would partially screen me. I lay up close to the kitchen-door. I had not been there long when four of Quantrell's men rode up to the house and demanded admittance. My wife went to the front door, and let them in. They demanded whether I was not in the house or in the cellar. She replied: "My husband and oldest two boys ran off as soon as the firing began." The leader swore that he knew I was in the cellar. My wife replied that she had two young children by her, and that she did not want any more oaths uttered befored them. "You have doubted my word," she replied; "you can look for yourselves." I lay so near the floor that I could hear every word that was said. The men called for a candle.

My wife replied that we didn't burn candles. Then they wanted a lantern, but she said we hadn't any, they asked, then, with an oath, what we did for a light. She replied that we burned kerosene in a lamp. Then they called for a lamp, and my wife had to get it; but the men, in their eagerness to light it, turned the wick down into the oil. Failing to light it themselves, they called upon my wife to light it.

"Why, you've ruined the lamp," said she; "it will be lighted with the wick down into the oil."

"Haven't you another lamp?" said they.

"Yes, there's one up stairs," said she; and they ordered her to go and get it.

"Gentlemen," said she, "I can't do it. Your rudeness has so frightened me that I can scarcely hold my babe."

One of the men then offered to hold it for her, and took it from her arms. My poor wife then went and got the lamp, which they lighted, and started on their search. They all cocked their revolvers and passed the word to kill on sight, and started for the cellar. I laid myself just as flat as could be, and turned my face to the wall, for I knew my face was thinnest from ear to ear. The light came to the door. I tell you, brethren, I just quit living. My past life came up before me.

The speaker's voice trembled, his eyes became suffused, and his whole frame shook with suppressed emotion as he continued: I stood then before the judgment-seat. I was a dead man. My heart ceased to beat. I already stood before my Judge. Brethren, what could I do but just trust myself to the Lord? The man who carried the light was tall, and providentially stooped so low in entering the cellar that the light, shining against the bank of earth, threw a shadow over me. They searched the cellar but did not find me, and went back up stairs.

My wife afterward told me that when the men went down cellar she took her babe, and went into the parlor, and stood there, holding her hand against the rear and her babe against the other, expecting every moment to hear the report of revolvers in the cellar, announcing the death of her husband. The fiers set fire to the house in several places, and ving one of their number to prevent my wife from tting it out, departed. The man seemed touched th pity, and told her that if she wanted to save me furniture he could help her. My wife thinks t holding the babe in his arms had touched his rt. She pleaded with him if he had any consi- ation for her or her helpless children, to leave the se and let her put out the fire. He consented l left. My wife came to me and asked me whether was all right between me and God. "I am afraid they will come back and kill you yet, and it will be the greatest comfort to know that you felt prepared to die." I told her that I felt that I was prepared to die.

Telling me to pray, she left me. It was not long before another party of Quantrell's men came, and in drunken tones—for the marauders had become intoxicated by this time—demanded whether I was in the house.

"Do you suppose," said my wife, confidently, "that he would stay here, and you shooting and burning all over the town? No: he left this morning as soon as the firing commenced, and unless some of you have shot him and killed him outside, he is safe. Some of your men were here this morning and searched the house. However, you may look for yourselves."

In this way she bluffed them. They set fire to the house, and left one who drew his revolver on my wife, and said he would kill her if she tried to put it out. He stayed till the house was so far consumed that there was no possibility of saving it. My wife pulled up a carpet and, taking it to the yard, dropped it accidentally by the door.

My wife was afraid, and so was I, that I would be burned up alive, for I now had no thought of doing any thing but what my wife told me. The floor was on fire almost over me, and the flames were creeping nearer. My wife stood and threw water, pail after pail, on the floor, and was doing this when a neighbor, a Catholic woman, came and said: "Why, Mrs. Fisher, what are you doing? What good will it do to save that floor? Besides, you cannot save it."

"I don't care what good it will do," replied my wife. "I'm going to keep trying."

But finally, when she saw that she could not save it, she asked her neighbor whether she could keep a secret. She swore by the Virgin Mary never to reveal it.

"Well, then," said my wife, "my husband is under the floor."

The soldiers were still every-where shooting and burning, and the air was filled with the shrieks of wounded and dying men, the wailings of widows and orphans, and the sound of falling buildings. My wife then called me to come out, and threw a dress over my shoulder. The two women picked up the carpet, and I crawled under it between them, and so we three proceeded to a small bush about four feet high, out in the yard. There my wife saw four soldiers ready to fire. They were not a hundred yards off. Then, for the first time, the poor woman despaired. A pang shot to her heart, and she gave up all for lost. Nevertheless, I slunk under the bush, and they threw the carpet over me.

"Save the chairs!" cried my wife, and they rushed to where the chairs were piled, close to the burning building, and ran with them, and flung them carelessly upon me, and piled up all that was saved of our household goods about me. The soldiers evidently thought the pile only a lot of household furniture, and left it unmolested. I stayed there two hours after they had left, and then gathered my wife and my four children—for the two boys had come back—and in the garden we knelt and thanked God for deliverance. Brethren, you don't know what it is to be thankful!

MR. MOODY TO YOUNG CONVERTS.

MR. MOODY at a Sunday morning service in New York, alluded to a feeling which some of the young converts entertained towards ministers and churches, which prompted them to adverse criticism, and proceeded to say:—I have very little sympathy with these men who talk about the coldness of the churches. I contend that the best institution under heaven is the Church. I have always been a member of the Church, and if ever I get out of it I will have to be put out. Did you ever think what this city would be, if not for the Church? there would not be a man's life safe in the city. The Church is the place where God meets and blesses his people. And to the young converts I would say that the ministry of your churches have been sowing these many years. How many of you have had religious training? A few nights ago I asked those who had to rise, and nineteen out of every twenty present rose. Of course, it is a pleasure to reap, but he that soweth and he that reapeth are the same in the sight of God. We would all rather have the reaping than the sowing. Let us not go on complaining because these ministers have not had all the reaping.

Another thing I have noticed, that no man who has any standing in his church has ever come to want. People talk of the Church not being benevolent, but I say they take care of their poor. It is the people whom the Church has not reached that come to want. Some of you say you cannot afford to join the Church—that you cannot afford to pay $10 a year for a pew. If you give up your cigars, and go less to the theatre, you will find it quite easy to do it. Let it be distinctly understood, my advice is—Join some church at once. Go there not for getting anything by it, but to do good. Go there not to get your heart warmed, but go with your heart already warmed. Get some church home where you will get sympathy and friends to take an interest in you; and let me tell you, you cannot find any tuer, better friends than you will find among the ministers—the great majority of them are working for God and souls, and not for themselves.

So, my advice is, just unite with the Church, and then go to work. A good place for you to go to work is in the Sabbath-school, and if you cannot find a class or scholars, go down into the lanes and alleys and get them. The first day I went out in Chicago I got eighteen, and, for the first time, found I could do something. It was not long before the building could not hold them. If you do this it will be the cause of great blessing to your own soul. He that watereth, himself will be watered. My experience is, where young converts have gone to work they have grown in grace. Some think they have got to wait to be qualified, but it is not of the Spirit of Christ to be all the time absorbing; it is get and give.

A ROMISH AVOWAL.

THE following is from the *Shepherd of the Valley*, published at St. Louis under the immediate supervision of Archbishop Kendrick: "We confess that the Romon Catholic Church is intolerant—that is to say, that it uses all the means in its power for the extirpation of error and sin; but this intolerance is the logical and necessary consequence of its infallibiliay. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority—which will certainly be the case by-and-by, although the time may be long deferred—then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our Church, and in what concerns this her history is open to the eyes of all. They know, then, how the Roman Chnrch dealt with heretics in the middle ages, and how she deals with them to-day everywhere where she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the Church for what they have done or approved in these matters."

HOLINESS THROUGH FAITH.

The Rev. W. Hay M. H. Aitken has witten a letter to the Editor of the *Pathway of Power* in reference to the subject of Sanctification. He begins by remarking on the danger there is of forfeiting, under reactionary influences of surprise and pain, any substantial good we may have received from Mr. R. P. Smith's teaching: "I would fain bear my testimony," he says, "to that portion of Mr. Smith's teaching which, I believe, will not 'collapse,' because it is truth, and to the good service he has done in calling our special attention to considerations of great practical importace which are much needed to be impressed upon the mind of evangelical Christians in our day."

The "considerations" are as follows:

"1st. That the *normal life* of a Christian should be, and will be *if we walk by faith*, one of liberty, not of bondage,—of success, not failure, of victory, not defeat, in accordance with the experience described in the 8th of Romans (verse 2, *seq.*) not that in the seventh.

"2nd. That the secret of victory lies in 'the courage of faith;' that it is as much a sin for a believer to doubt the present power of Christ to save, as for an unbeliever to doubt the efficacy of His finished work.

"3rd. That faith is the most searching of all spiritual habits, for we cannot trust a Person who knows our hearts while we keep back any thing from him. Hence the necessity for an honest and complete surrender of ourselves to God.

"4th. That thus surrendering ourselves we are to regard the old nature as dead and any reassertions of vitality on its part as a thing altogether abnormal,—to be immediately repressed by the prompt and believing assertion of the supremacy of the new life.

"5th. Hence it is the believer's privilege 'to have always a conscience void of offence before God and

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before men,' and that he actually will rise to this level of experience if he walk by faith.

"6th. That this standard is one of relative not absolute perfection; that absolute perfection cannot be attained by any mere creature, but that relative perfection is, that to which we are definitely called; and that God never sets before His creatures a standard to which it is impossible for them to attain.

"7th. That our moral responsibility must be relative to the degree of our moral illumination, and that our degree of illumination will be proportionate to our faithfulness, to our moral responsibilities already recognised. That therefore, while God's own absolute standard of perfection is, and ever must be, *one*; man's ideal of perfection will vary according to the measure of light objectively revealed or subjectively apprehended."

After giving some illustrations of the last two propositions, Mr. Aitken says:—"I am not Mr. Smith's apologist; I am in no way committed to his views; I shrink from anything that would lead to the conclusion that the sanctification of the human soul is effected by a single act rather than by a life-long process. If this be what he really taught, I differ from him strongly here.

THE NEW YORK CONVENTION.

In summing up the accounts of this Convention, in the *Christian at Work*, Dr. Talmage says:—The importance of the subjects discussed, as well as the spirit in which the discussions were carried on, render the convention a great success, and certainly it was a grand thing for five thousand Christians to get together and receive such a blessing as was poured on, upon that Convention; and it was a grand thing, too, that the central truth, the pivotal point upon which everything in the convention turned, was a truth too much lost sight of to-day—that Christ's Church was primarily, and is essentially still a working Church. And we opine that there were not a few brethren but were pricked in their heart of hearts as, in one form or another, they were brought to realize their own utter failure to make their respective churches working churches for Christ. There must have been many at that Convention who were made to realize that preaching the Gospel is something else than reading a classic polished essay. There must have been Christians—lazy, non-working Christian—who were made to feel that in regarding the mote in others eyes, they had failed to discover beams in their own eyes. There must have been some good deacons at the Convention who received timely hints about interminably long prayers; and no doubt more than one "prominent elder" heard that other songs might be sung to edification than the "reg'lar hymn." which he has so lustily demanded.

And now, what of the result of that Convention? Just this: the Convention will be powerful for good just to the extent that every one who attended it puts its lessons in force in his own life. What are these five thousand Christians going to do? Are they going to let affairs go on in the old way, or are they going right to work for the Master? Shall we have fewer pulpit essays? Shall we have more of Christ in the sermon,—the great want so forcibly put by Dr. Booth in his address? And, Christians, will you go to work, not by proxy, but personally, for the Master? Let us hope the churches will receive the greatest possible impetus for good from that Convention. Let every one realise that he has his own personal work to do for Christ,—a duty that cannot be shunned but at his peril. Christian brethren! let us everywhere have more earnest prayers, more cheerful, hearty, joyous songs, more direct, forcible, simple preaching of Christ, and all this joined with personal work with the unconverted, personal work with the poor, the suffering, the needy, the sorrowing, and neither church, nor chapel, nor Cathedral, nor Hippodrome, shall be able to contain the blessing that will follow,

TELEGRAPHIC NEWS.

London, 1st June: Replying to a question of the Marquis of Hartington in the House of Commons this evening, Mr. Disraeli said he had just received a telegram from Sir George Elliott in which the only interesting fact was that Constantinople was tranquil and the Mussulman population content. He hoped that presenting the Berlin memorandum would become needless. The situation he allowed was critical, but he had taken all precautionary measures. He wished decidedly to state that the interests of England were best studied, and her honour vindicated by taking a leading part in contributing towards and maintaining peace.

St. Petersburg, 1st: The *Journal de St. Petersburg* dwells on the difficulties which beset the path of the new Sultan, and declares on the necessity of his yielding to the wishes of the Great Powers.

London, 2nd: His Royal Highness the Prince of Wales is confined to his room, the veins of his leg being inflamed.

Constantinople, 3. The Manifesto of the new Sultan of Turkey has been issued. It reduces the Civil List, and promises to relinquish the revenues from Crown property, to improve the Finances and Education, to reorganize the State Council and the Ministry of Justice. It instructs the Ministry to devise a form of government most suitable to all the subjects of the Ottoman Empire in order alike to secure the liberty of everyone, and it hopes that the bonds of friendship now subsisting between the Empire and the Great Powers will be drawn still closer together. The Manifesto finally proclaims the accession of Murad Effendi to the throne of Turkey by the Grace of God and the Will of the Nation.

London, 3rd: The *Army Gazette* announces that Major-General the Hon. A. E. Hardinge, C. B., will shortly vacate his command in India, and that he will succeed to the command of the Home district.—Sir Salar Jung is still confined to his bed. He is being attended upon by Sir James Paget.

Constantinople, 2nd: Abdul Aziz has addressed a note to Murad Effendi, in which the former renounces the throne of Turkey.

London, 5th: Telegrams just received from Constantinople announce the death of Abdul Aziz, the ex-Sultan. He committed suicide.

6th: The Press takes a soberer view of the prospect of Turkey. The *Times,* in a telegram from Berlin, states that there are symptoms of a possible leaning of Austria, France, and Italy, towards the English view of Prince Gortschakoff's Memorandum as read at the Berlin Conference. It is stated that Servia has recognized the new Sultan of Turkey.

St. Petersburg 6th: Russia has recognized the new Sultan of Turkey.

Constantinople, 5th: Abdul Aziz committed suicide by opening the Veins of his arms with a pair of scissors.

London 7: His Royal Highness the Prince of Wales having recovered from his recent illness has gone to Sandringham for rest.—Her Majesty has been pleased to confer a Baronetcy on Sir Richard Temple.

Vienna 7th: The new Sultan has granted an amnesty and six weeks' armistice in order to negociate with the Insurgents.

Aden, 7th: The s. s. Galatea, homeward bound from Bombay, has arrived here with her cargo on fire.

London, 8th: Rumours of a divergence of policy between Turkey and Egypt—arising from the known enmity between Murad and the Khedive—have been denied. —It is announced from Berlin that the accession of the new Sultan will require a fresh agreement with the Northen Powers.

PASSENGERS SAILED.

Per P. and O. Str. *Gwalior,* 2nd:

FOR SOUTHAMPTON.—Mrs A F Ingle, Mrs Borthwick and infant, Mr W C Hamaford, Col T G Kennedy, and Mr J Young.
FOR BRINDISI.—Mr P Robinson.
FOR SUEZ.—Lieut Sawyer.
FOR ADEN.—Mr Albert Williamson.

Per Str. *Europa,* 8th, for Liverpool:

—Mrs Cassidy, Mr Jones, Mrs Jones, Mr Bladen Taylor, Mrs Bladen Taylor, Mr Newman, Mrs Newman and two infants, Mr Henry, C Newman, Miss Ida Etendo, Capt Murray, Mr Sigg, Mr Will and a gentlemen.

Per P. and O. Str. *Geelong,* 9th:

FOR SOUTHAMPTON.—Mr and Mrs A Scott and four children, Capt and Mrs Frere and infant, Mr Jackson, Mr Richard Barker, Lieut Col Oakes, Lieut W G Bowyer, R E, Mr Foster, and Master W Foster.
FOR BRINDISI.—Mr L Moore, and Mr R J Crosthwaite.
FOR VENICE.—Mr George Manisty, and G F Ebeling.

PASSENGERS ARRIVED.

Per P. and O. Str. *Indus,* 6th:

FROM SOUTHAMPTON.—Mrs Merriman, two children, Miss Merriman, and European female servant, Mr F Lincoln, Mrs Barr, infant, and ayah, Mrs Corbett, Mr and Mrs Grant and infant, Mrs Hill, Mrs Theobald's European female servant, and Mr Harrison.
FROM BRINDISI.—Rev C de Romanis, Rev C Tanganelli, Rev L Fabrio, Mr Oxenham, Mr Woodward, Mr E Porter, Major Haig, Mr Constable, Mr G Couper, and Mr Nicholson

Domestic Occurrences.

BIRTH.

HAWKINS—June 6th, at Jubbulpore, C. P. the wife of Mr. J. Newell Hawkins, G. I. P. Railway, Bombay, of a son.

MARRIAGES.

ATKINSON—HORNE—June 6th, at Holy Trinity Church, Bombay, by the Rev. Charles Gilder, Mr Hugh Atkinson, to Miss Margaret Ann Theresa, daughter of Mr. George Horne.

CODRINGTON—HEXTON—June 6th, at Matheran, by the Rev. C Cooke, Captain G. H. F. Codrington, Bombay Staff Corps, to Florence, youngest daughter of Charles Hexton, Esq., Revenue Survey.

COFFEY—PRESCOTT—June 6th, at Sharanpoor Church, (Nasick), by the Rev. Thomas Horsfall, Chaplain, Mr. William John Henry Coffey, to Mary (Minnie) de Blaquiere, the eldest daughter of Mr. Henry Prescott.

CLABBY—SINCLAIR—June 8th, at St. Thomas' Cathedral, Bombay, by the Revd. A. G. Lewis, Captain John Henry Clabby, to Blanche Emily Sinclair, daughter of Dr. Geo. Sinclair, of Kolapore.

DEATHS.

BLOWERS—May 31st, at Nowgong, suddenly, of heat apoplexy, Captain G. F. Blowers, Bombay Staff Corps, Boundary Settlement Officer, Bundulkund.

TAYLOR—June 1st, at Grant Road, Byculla, Caroline, wife of Thomas Taylor, Esq., Junr., of the Salt Department, and eldest daughter of C. Durham, Esq., late of the Bombay Municipality.

"BOMBAY GUARDIAN."

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